

Discourse 30

*“Mah Tovv Ohalecha Yaakov...
How goodly are your tents, O’ Yaakov...”*

Delivered on the 12th of Tammuz, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²³² “How goodly are your tents, O’ Yaakov, your dwelling places, O’ Yisroel.” In this verse, as well as in the verse,¹²³³ “He perceived no iniquity in Yaakov, and saw no perversity in Yisroel,” (and these two verses are in the two Torah portions that relate to the daily portion),¹²³⁴ as well as in the verse that precedes these,¹²³⁵ “Who has counted the dust of Yaakov, or numbered a quarter of Yisroel,” the verses make use of the two names, Yaakov and Yisroel.

About this, in his discourse by the same title in Likkutei Torah,¹²³⁶ and likewise (with some variations), in the discourse by this title in the discourses of the Alter Rebbe that are in the manuscript of his successor, the Mittler Rebbe, which include glosses from the Tzemach Tzedek,¹²³⁷ the Alter Rebbe [and it

¹²³² Numbers 24:5

¹²³³ Numbers 23:21

¹²³⁴ That is, the portion of the fifth day of the week, and the eve of the sixth day. (The 12th of Tammuz, 5723 was on the fifth day of the week.)

¹²³⁵ Numbers 23:10

¹²³⁶ Likkutei Torah, Balak 73a

¹²³⁷ Sefer HaMaamarim 5562 Vol. 1 p. 231

is noteworthy that this year is the hundred-and fiftieth year of his ascent and *Hilulah*] points out that we must understand why about Avraham, our sages, of blessed memory, stated,¹²³⁸ “Whosoever calls Avraham ‘Avram’ transgresses a negative prohibition, as the verse states,¹²³⁹ ‘And your name shall no longer be called Avram,’” whereas this is not so about [the names] Yaakov and Yisroel. That is, even after the verse stated,¹²⁴⁰ “Your name shall no longer be called Yaakov, but Yisroel shall be your name,” the name Yaakov remains in place, as emphasized in the above verses, which (not only use the name Yisroel, but) also use the name Yaakov.

We may add (that the use of the name Yaakov) is even more astonishing in the verse,¹²⁴¹ “A star has issued from Yaakov and a scepter-bearer has risen from Yisroel,” referring to the days of Moshiach. For, even though Rambam wrote,¹²⁴² “‘A star has issued from Yaakov’ – this refers to David; ‘A scepter-bearer has risen from Yisroel’ – this refers to King Moshiach,” nevertheless, in various Midrashic teachings of our sages, of blessed memory,¹²⁴³ it is explained that the words “A star has issued from Yaakov” refer to King Moshiach too.

However, it is not understood how even in the end of days, when there will be the fulfillment of the prophecy,¹²⁴⁴ “Then I will transform the nations [to speak] a pure language, so that they all will proclaim the Name *HaShem*-יהוה, to serve

¹²³⁸ Talmud Bavli, Brachot 13a

¹²³⁹ Genesis 17:5

¹²⁴⁰ Genesis 35:10

¹²⁴¹ Numbers 24:17

¹²⁴² Mishneh Torah, Hilchot Melachim 11:1

¹²⁴³ Talmud Yerushalmi, Taanit 4:5; Ramban to Numbers 24:17 and elsewhere.

¹²⁴⁴ Zephaniah 3:9

Him with united resolve,” and when,¹²⁴⁵ “*HaShem*-יהו"ה will be King over the whole earth, on that day *HaShem*-יהו"ה will be One and His Name will be One,” about which our sages, of blessed memory, explained,¹²⁴⁶ “As I am written, so will I be read,” meaning that the Name *HaShem*-יהו"ה (“as I am written”) will be openly revealed in the world (“so will I be read”), however, even then there will (not only be the name Yisroel, which indicates his elevated level, but) there also will be the name Yaakov.

2.

Now, to understand this, we must preface by explaining the matter of the Name (*HaShem*-השם) Above, since there also is a chaining down of the names Yaakov-יעקב and Yisroel-ישראל from this, as known,¹²⁴⁷ that all matters below chained down from matters as they are above, that they are compared and likened to. How much more is this certainly so in regard to matters that relate to the Jewish people, that the names Yaakov-יעקב and Yisroel-ישראל chained down from the matter of names (*Shemot*-שמות) as they are Above.

The explanation¹²⁴⁸ is that it states in Midrash¹²⁴⁹ on the verse,¹²⁵⁰ “A good name is better than good oil,” that, “We find

¹²⁴⁵ Zachariah 14:9

¹²⁴⁶ Talmud Bavli, Pesachim 50a

¹²⁴⁷ See Tanya, Likkutei Amarim, Ch. 3

¹²⁴⁸ See Ohr HaTorah, Shemot p. 29 and on; Sefer HaMaamarim 5630 p. 97 and on; Sefer HaMaamarim 5668 p. 81 and on; Sefer HaMaamarim 5702 p. 72 and on.

¹²⁴⁹ Midrash Kohelet Rabba 7:1

¹²⁵⁰ Ecclesiastes 7:1

that the Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself, as the verse states,¹²⁵¹ “[Who is like Your people Yisroel, a singular nation on earth,] whom God went forth to redeem unto Himself as a people – thus making a name for Himself,” and it similarly states,¹²⁵² “You imposed signs and wonders upon Pharaoh etc., and made a name for Yourself.”

However, we must understand the meaning of this matter of Him journeying “a distance of five hundred years,” specifically. Now, it cannot be said that this is based on the statement of our sages, of blessed memory, in Tractate Chagigah,¹²⁵³ “The distance from the earth to the firmament is a journey of five-hundred years,” (and that, therefore, the journey of the Holy One, blessed is He, from the firmament to the earth is a journey of five-hundred years).

This is because there are seven firmaments, and the span of each firmament is a journey of five-hundred years, and this likewise is so [of the distance] between each firmament, as it states in Tractate Chagigah there.

Moreover, there it adds that “above them are the holy animal-*Chayot* [angels] and the feet of the animal-*Chayot* [angels] are equal to all of them... the horns of the animal-*Chayot* [angels] are equal to all of them... and above them is the Throne of Glory and the legs of the Throne of Glory are equal to all of them etc.”

¹²⁵¹ Samuel II 7:23

¹²⁵² Nehemiah 9:10 – This verse is not included in Midrash Kohelet Rabba *ibid.*, but is cited in most of the Chassidic discourses cited above.

¹²⁵³ Talmud Bavli, Chagigah 13a

This being so, the journey to the earth of the Holy One, blessed is He, from the Throne of Glory, (and how much more so, from that which transcends the Throne of Glory [called]¹²⁵⁴ “**before** (*Lifnei*-לפני) Your Throne of Glory”) is many times the journey of five-hundred years. This being the so, why does it specifically state that the Holy One, blessed is He, journeyed “a distance of five hundred years?” We also must understand how the matter of “acquiring a name for Himself” could apply to the Holy One, blessed is He.

3.

However, this may be understood based on the lengthy explanation elsewhere,¹²⁵⁵ that Above, the matter of the Name (*HaShem*-השם) may be understood from the matter of a name as it is in man below. [For, since matters as they are below are named after matters as they are Above that they are similar to, therefore, through understanding matters as they are in the analogy below, we can also understand as these matters are above in the analogue that they chained down from.]¹²⁵⁶

Now, a person’s name (*Shem*-שם) is not his actual essence and being. Rather, its sole purpose is that through it, he turns to the one who calls him. That is, for the other to be

¹²⁵⁴ Talmud Bavli, Brachot 32b; See Hilchot Talmud Torah of the Alter Rebbe 2:10

¹²⁵⁵ See Maamarei Admor HaZaken, Parshiyot HaTorah Vol. 2, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on, and elsewhere.

¹²⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-54.

able to connect and bond with him, he must call him by name, whereby he turns to the one who calls him.

Above, in the Supernal Man, the likeness to this is that the name (*Shem*-שם) is but a glimmer of radiance, so that there will be a drawing down to the worlds etc. This is the meaning of the verse,¹²⁵⁷ “A good name is better than good oil,” referring to the Name of the Holy One, blessed is He, (“the Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself”).

More specifically, there are seven names that are not to be erased,¹²⁵⁸ such as the name God-*E*”ל-ל”א, which corresponds to Kindness-*Chessed*, and the name God-*Elohi*”מ-אלה”מ which corresponds to Might-*Gevurah* etc.¹²⁵⁹ That is,¹²⁶⁰ the drawing down of the aspect of the emotions (*Midot*) (such as Kindness-*Chessed* etc.,) from the limitless light of the Unlimited One, *HaShem*-יהו”ה, blessed is He, who in and of Himself, “is not of any of these attributes at all,”¹²⁶¹ is only the aspect of a Name-*Shem*-שם, meaning a mere glimmer of radiance.

An example is the name God-*E*”ל-ל”א, which is the matter of drawing down a radiance of illumination from Above to manifest in the quality of Kindness-*Chessed*, so that through this, there will be the chaining down of the worlds (*Seder*

¹²⁵⁷ Ecclesiastes 7:1

¹²⁵⁸ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Tur and Shulchan Aruch, Yoreh De’ah 276:9

¹²⁵⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*) and Gate Seven (*Chessed*); Also see Pardes Rimmonim, Shaar 20 (Shaar HaShemot), Ch. 1 and on; Likkutei Torah, Vayikra 51c, and elsewhere.

¹²⁶⁰ See Torah Ohr, Shemot 49c

¹²⁶¹ Introduction to Tikkunei Zohar, 17b

Hishtalshelut) and the construct of the worlds, as the verse states,¹²⁶² “The world is built on Kindness-*Chessed*.” That is, it only is through a mere glimmer of His radiance, as the verse states,¹²⁶³ “His glory is **above** earth and heaven.”

The explanation¹²⁶⁴ is that in man below, when he is called by a name of praise, we find that this awakens that same quality within himself (which already was hidden in him) thus drawing it out from concealment to revelation. From this, we also can understand the matter of using names of praise when calling the One Above, blessed is He.

However, Above there is an additional novelty to this, in that before being called by these names, there is no matter of these qualities (*Midot*), not even in a hidden way (being that “He is not of any of these qualities at all”) and it solely is by means of praising and lauding of Him, that these qualities (*Midot*) come about, first in a hidden way, and they then are also drawn into revelation, beginning with the quality of Kindness-*Chessed*, so that the world could be “built on Kindness-*Chessed*.”

The same is so of all seven names that are not to be erased, which correspond to the seven emotional qualities (*Midot*), these being the seven days of construct. From the seven days of construct, which are the seven emotional qualities (*Midot*), there also is a drawing into thought (*Machshavah*) and especially into speech (*Dibur*), as the verse states,¹²⁶⁵ “By the

¹²⁶² Psalms 89:3

¹²⁶³ Psalms 148:13

¹²⁶⁴ See Hosafot to Torah Ohr, Vayechi 102a

¹²⁶⁵ Psalms 33:6

word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts."

For, as known,¹²⁶⁶ through the letters (*Otiyot*) of thought (*Machshavah*) all the concealed worlds that are not revealed were created, whereas the revealed worlds were specifically created through the letters (*Otiyot*) of speech (*Dibur*), by which novel existence was brought into actual being, (being that the speech of the Holy One, blessed is He, is considered to be action),¹²⁶⁷ after being preceded by the drawing forth of the emotional qualities (*Midot*).

This then, is the meaning of the statement in Zohar,¹²⁶⁸ "The matter of Torah and *mitzvot* is entirely to repair the secret of His Name." The explanation¹²⁶⁹ is that the matter of the Name (which is merely a glimmer through which the other can connect and bond to Him), is repaired and actualized through studying Torah and fulfilling its *mitzvot*.

This is because the word "*mitzvah*-מצוה," is of the root "bonding-*Tzavta*-צוותא,"¹²⁷⁰ [in that] through it a bond is made with the Holy One, blessed is He, by affecting a drawing down of radiance from the Holy One, blessed is He, this being the matter of His "acquiring a Name for Himself."

Moreover, as in the precise wording, "to repair the **secret** (*Raza*-רזא) of His Name" (rather than just "to repair His

¹²⁶⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 (88b); See Likkutei Torah, Balak 67c

¹²⁶⁷ See Midrash Bereishit Rabba 44:22; Rashi to Genesis 15:18

¹²⁶⁸ Cited in the name of Zohar in Torah Ohr, Shemot 49c and on; Sefer HaMaamarim 5634 p. 110 and on; 5679 p. 196 and on, and elsewhere in the teachings of Chassidus; See Sefer HaMaamarim 5698 p. 107.

¹²⁶⁹ See Torah Ohr Shemot 49c *ibid.* and on; Sefer HaMaamarim 5634 p. 110 and on; 5679 p. 196 and on.

¹²⁷⁰ See Likkutei Torah, Bechukotai 45c and elsewhere.

Name”), it is not enough for there to only be the matter of the Name, which is a mere glimmer of radiance. Rather, there also must be “the **secret** (*Raza*-רזא) of His Name,” referring to the innerness (secret and mystery) of the Name.

That is, in the radiance called a “name-*Shem*-שם,” there must be a drawing down of the innerness and Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. From this we can also understand this matter as it relates to the “bonding-*Tzavta*-צוותא” of the *mitzvah*, (the matter of which is “to repair the secret of His Name”), that a bond is caused not only with the aspect of the radiance and revelation, but also with the aspect of His Essential Self, and [as known], “when one takes hold of a part of His Essential Self, one takes hold of Him entirely.”¹²⁷¹

4.

About this it states, “The Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself.” The explanation is that the “distance of five hundred years” refers to the totality of the chaining down of the worlds (*Seder Hishtalshelut*), stemming from the aspect of the emotional qualities (*Midot*), which generally consist of five qualities.¹²⁷² (That is, the aspect of Foundation-*Yesod* [is not counted because it receives from and] includes all the emotional qualities, and the aspect of Kingship-*Malchut* [is not counted

¹²⁷¹ *Hemshech* 5666 p. 522; Keter Shem Tov (Kehot 5759) Hosafot 227.

¹²⁷² See Likkutei Torah, Emor 34a; Siddur Im Da”Ch 304a; Ohr HaTorah, Na”Ch Vol. 2, p. 952.

because it] receives (*Mekabel*) from the aspect of Foundation-*Yesod*.)

Now, as the emotional qualities are Above, they are in a state of abundant multiplicity, as indicated by the number five hundred. That is, it indicates the [five] emotional qualities (*Midot*) as they are in the state of ultimate abundance, in that each includes ten, and the ten include ten [for a total of five-hundred]. In other words, the totality of the chaining down of the worlds (*Hishtalshelut*) stems solely from the aspect of the emotions (*Midot*), that relate [specifically] to another.

This is similar to how it is in man below, that one's intellect (*Mochin*) is to oneself, which is not so of the emotions (*Midot*). That is, for emotions to be, there specifically must be the existence of another.¹²⁷³ How much more is this certainly so Above, in which the emotions are unlike the way they are [in man] below. For [below], though the emotions (*Midot*) relate to another, nonetheless, they are in such a way that he himself becomes excited by them. In contrast, Above in *HaShem*'s-יהו"ה Godliness, "He is not of any of these qualities at all."

Thus, since the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) is from the aspect of the emotions (*Midot*) ("a distance of five hundred years"), it only is the aspect of a name (*Shem*-שם) and is a mere glimmer of radiance. Therefore, the matter of the "journey of the Holy One, blessed is He, a distance of five hundred years," is also necessary. That is, in the "journey of five hundred years" (meaning, the chaining down of the worlds – *Seder*

¹²⁷³ See *Sefer HaMaamarim* 5653 p. 280 and on; *Hemshech* 5666 p. 111 and on, and elsewhere.

Hishtalshelut), there must be the matter of “the journey of the Holy One, blessed is He,” referring to a drawing down that transcends the entire chaining down of the worlds (*Seder Hishtalshelut*), this being the true matter of “journeying,” meaning without limit (*Bli Gvul*).¹²⁷⁴

We thus find that [this teaching], “The Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself,” is similar to the matter of “the repair of the **secret** (*Raza*-רזא) of His Name,” such that even in the radiance called a “Name-*Shem*-שם,” the aspect of His innerness and Essential Self should be drawn forth (as mentioned before).

5.

Now, in actuality, the general matter of the names is included in the two names *HaShem*-יהו"ה and *God-Elohi*”מ-אלהי”ם, [though more specifically there are ten names,¹²⁷⁵ (and more generally, there are seven names, as mentioned in chapter three)].

The explanation is that just as it is in man below, the [purpose] of the Name is to affect a connection and bond with the other, therefore to draw forth bestowal to a recipient who is of no comparison to oneself, one first must restrain himself until the drawing and bestowal will be in a way that can be received by the other, who is of no relative comparison to himself, and

¹²⁷⁴ See *Sefer HaMaamarim* 5660 p. 107 and on, and elsewhere.

¹²⁷⁵ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) through Gate Ten (*Keter*); *Pardes Rimmonim*, Shaar 1 (*Shaar Eser v’Lo Teisha*), Ch. 10.

the same is so Above in *HaShem*'s-יהו"ה Godliness. That is, for there to be the matter of the Name, meaning the drawing of radiance to the worlds, ("His glory is above earth and heaven") which are of no relative comparison to Himself at all, there first must be the matter of the constriction and restraint of *Tzimtzum*.

This then, is the matter of the two names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי, through which the totality of the chaining down of the worlds (*Seder Hishtalshelut*) was created, as the verse states,¹²⁷⁶ "On the day that *HaShem* God-*HaShem* *Elohi*"מ-אלהי"ה made earth and heaven." The words "earth and heaven" do not just refer to physical earth and heaven, but also refer to spiritual earth and heaven¹²⁷⁷ (including as it is on the highest level), meaning that they refer to the totality of the chaining down of the worlds (*Seder Hishtalshelut*). It all is brought about through the two names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי.

However, in all ten utterances by which the world was created,¹²⁷⁸ only the name "God-*Elohi*"מ-אלהי"ה" is mentioned, specifically, thirty-two times.¹²⁷⁹ This is because "God-*Elohi*"מ-אלהי"ה" is the name of the quality of Might-*Gevurah* and constriction (*Tzimtzum*).¹²⁸⁰

The explanation is that, as known,¹²⁸¹ before the *Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-

¹²⁷⁶ Genesis 2:4

¹²⁷⁷ Also see the beginning of *Hemshech* "Bati LeGani" 5710.

¹²⁷⁸ Mishnah Avot 5:1

¹²⁷⁹ Zohar Chadash 94b; 96b; 112c; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹²⁸⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6.

¹²⁸¹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

יהו"ה, blessed is He, filled the whole space of the void, and there was no room for the worlds to stand. Thus, in order to create the worlds, He withdrew His great light to the side, this being the matter of the first *Tzimtzum*, which was in a way of complete withdrawal (*Siluk*),¹²⁸² and only afterwards was the Line-*Kav* drawn down, this being a short line-*Kav*, meaning, a constricted drawing [of revelation].¹²⁸³

This then, is the general matter of the two names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם. That is, the name "God-*Elohi*"מ-אלהי"ם" is the matter of the constriction and *Tzimtzum* through which there could thereby be the revelation of the Name *HaShem*-יהו"ה in the worlds.

Now, more specifically, in the names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם there are two matters.¹²⁸⁴ As known,¹²⁸⁵ there are two Names *HaShem*-יהו"ה. That is, there is the Upper Name *HaShem*-יהו"ה,¹²⁸⁶ and there is the Lower Name *HaShem*-יהו"ה.¹²⁸⁷ The general explanation is that the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which filled the entire space of the void, as He precedes the restraint of the *Tzimtzum*, is the matter of the Upper Name *HaShem*-יהו"ה, whereas the drawing down of the Line-*Kav* after

¹²⁸² See the beginning of *Otzrot Chayim* and *Mevo She'arim*; *Likkutei Torah*, *Vayikra* 51c and elsewhere.

¹²⁸³ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13-15.

¹²⁸⁴ See *Hemshech* 5672 Vol. 2 p. 994 and on; *Sefer HaMaamarim* 5704 p. 226 and on; 5696 p. 73 and on.

¹²⁸⁵ See *Torah Ohr*, *Beshalach* 61d and on.

¹²⁸⁶ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

¹²⁸⁷ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, *Gate Five* (*Tiferet*).

the restraint of the *Tzimtzum* is the matter of the Lower Name *HaShem*-יהו"ה.

From this we can understand that in the name God-*Elohi*"m-אלהי"ם there also are two matters. There is the name God-*Elohi*"m-אלהי"ם that relates to the Upper Name *HaShem*-יהו"ה and there is the name God-*Elohi*"m-אלהי"ם that relates to the Lower Name *HaShem*-יהו"ה.

The general explanation is that the effect of the first *Tzimtzum* is in two matters. The first matter is the effect of the *Tzimtzum* (the name "God-*Elohi*"m-אלהי"ם") on the totality of the light of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum*, which is the Upper Name *HaShem*-יהו"ה, for it to be in a state of complete withdrawal (*Siluk*), in that after the restraint of the *Tzimtzum* it only remains in a way of transcendence. This is the matter of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

The second matter is the effect of the *Tzimtzum* (the name "God-*Elohi*"m-אלהי"ם") on the general totality of the Line-*Kav*, which is the Lower Name *HaShem*-יהו"ה, so that it will be in a way of inner light (*Ohr Pnimi*), meaning that it manifests in vessels (*Keilim*), this being the matter of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

About this the verse states,¹²⁸⁸ "You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם." The explanation is that since we see that the drawing down from Above is received in the recipient below,

¹²⁸⁸ Deuteronomy 4:39

this proves that the purpose of the constriction of *Tzimtzum*, is not to conceal, but is rather for the sake of revealing (*Giluy*).

That is, even though the *Tzimtzum* begins in a way of complete withdrawal (*Siluk*), nonetheless, the intention is for the revelation that is then drawn down. That is, the constriction (*Tzimtzum*) of the name God-*Elohi*"מ-אלהי includes the revelation of the Name *HaShem*-יהו"ה.

The same is true in the reverse, that in the revelation of the Name *HaShem*-יהו"ה, there is the constriction (*Tzimtzum*) of the name God-*Elohi*"מ-אלהי. For, the fact that the *Tzimtzum* affected the Name *HaShem*-יהו"ה - (including the Upper Name *HaShem*-יהו"ה, so that His light is withdrawn and only remains in an encompassing and transcendent way, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*)) - demonstrates that even before the *Tzimtzum*, when the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the whole place of the void, it was already in a way that the effect of the *Tzimtzum* in the two above-mentioned ways was possible, that is, that the limitless light would be in a state of withdrawal, and that the limited light would manifest in the vessels (*Keilim*).

This then, is the matter of "*HaShem*-יהו"ה, He is the God-*Elohi*"מ-אלהי." That is, the two names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי are inter-included with one with the other. In other words, even the highest level of revelation of the Name *HaShem*-יהו"ה, includes the *Tzimtzum* of the name God-*Elohi*"מ-אלהי. Likewise, even in the lowest constriction (*Tzimtzum*) of the name God-*Elohi*"מ-אלהי, includes the

revelation of the Name *HaShem*-יהו"ה, as explained at length in the previous discourses.¹²⁸⁹

[It is from the names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם that the matter of lights (*Orot*) and vessels (*Keilim*) is also drawn and chains down. That is, even in the highest level of the matter of light (*Ohr*), since it already is called by the name "light" (*Ohr*-אור), therefore it already includes the matter of the "vessel" (*Kli*-כלי) within it. Likewise, even the lowest level of the matter of a "vessel" (*Kli*-כלי), includes the matter of "light" (*Ohr*-אור), (as explained elsewhere¹²⁹⁰ about the particulars in this).]

Now, the ultimate Supernal intent in the inter-inclusion (*Hitkallelut*) of these two names, *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם, ("HaShem-יהו"ה, He is the God-*Elohi*"מ-אלהי"ם"), is that even the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, [and which after the *Tzimtzum* only remains in a state of encompassing and transcending (*Makif*), this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends and all worlds (*Sovev Kol Almin*), in that only the light of the Line-*Kav*, which is an inner light (*Ohr Pnimi*) that manifests in vessels (*Keilim*)], should be drawn down to illuminate in the vessels (*Keilim*) in an inner manifest way, just as there currently is an illumination in them of the inner manifest light (*Ohr*

¹²⁸⁹ See the preceding discourse of the 1st night of Shavuot of this year, 5723, entitled "v'*Khol HaAm Ro'im* – The entire people saw," Discourse 25 (Sefer HaMaamarim 5723, p. 152); Discourse entitled "v'*Yadaata HaYom* – You shall know this day" of the 2nd day of Shavuot of this year, 5723, Discourse 26 (Sefer HaMaamarim 5723, p. 154 and on).

¹²⁹⁰ See *Hemshech* 5672 Vol. 2 p. 1,132

Pnimi). This matter will happen in the coming future, at which time there will be the fulfillment of the verse,¹²⁹¹ “Night will shine like day.” That is, even the encompassing transcendent light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, which currently is in a state of concealment (“night”) will shine and illuminate in an inner manifest way.¹²⁹²

All this is brought about through our deeds and service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*, the matter of which is “to repair the **secret** (*Raza*-רזא) of His Name,” so that it illuminates in the Name in a revealed way. This then, is the meaning of [the teaching], “The Holy One, blessed is He, journeyed a distance of five hundred years to acquire a name for Himself.” That is, the limitless light of the Unlimited One, that “The Holy One, blessed is He, journeyed,” should illuminate in “the distance of five hundred years” of the [entire] chaining down of the worlds (*Seder Hishtalsheut*), (as explained in chapter four).

6.

Now, this can be connected to the verse,¹²⁹³ “For *HaShem* God-*HaShem Elohi*”מ-אלהי"ה יהו"ה is a sun and a shield.” The verse then continues, “He withholds no goodness from those who walk in innocence.” Now, we must understand

¹²⁹¹ Psalms 139:12

¹²⁹² See *Hemshech* 5672 Vol. 3, p. 1,207 and on.

¹²⁹³ Psalms 84:12 – This is the Psalm that corresponds to the years of the life of the Rebbe Rayatz, as the 12th of Tammuz of this year (5723) is his 83rd birthday, at which time we begin to recite the 84th Psalm. (See *Sefer HaMaamarim* 11 Nissan Vol. 1 p. 1.)

the connection and relationship between the first part of the verse, “*HaShem God-HaShem Elohi*”*m-אלהי"ם* is a sun and a shield,” and the conclusion of the verse, “He withholds no goodness from those who walk in innocence.”

Now, the explanation¹²⁹⁴ is that Zohar states,¹²⁹⁵ “‘*HaShem God-HaShem Elohi*’*m-אלהי"ם* is a sun and a shield’ – this refers to the holy covenant of circumcision (*Brit Kadisha*).” The matter of the covenant of circumcision (*Brit*), is that it is the connection and bonding between opposites.¹²⁹⁶ (This is why the *Sefirah* of Foundation-*Yesod* is called “all-*Kol*-כל,” as the verse states,¹²⁹⁷ “For all (*Ki Kol*-כי כל)¹²⁹⁸ that is in heavens and earth is Yours,” [which Targum translates as], “Who is unified in the heavens and the earth.”)

That is, the statement, “*HaShem God-HaShem Elohi*”*m-אלהי"ם* is a sun and a shield,” refers to the **union** (*Yichud*) of the name *HaShem*-יהו"ה and the name God-*Elohi*”*m-אלהי"ם*, so that “*HaShem*-יהו"ה, He is the God-*Elohi*”*m-אלהי"ם*,” comes to be revealed.

From this it is understood that the “shield” of the name God-*Elohi*”*m-אלהי"ם* is not for the purpose of concealing or hiding, Heaven forbid to think so, but the opposite is true, that

¹²⁹⁴ See the writings of the Tzemach Tzeddek to Psalms 84:12 (Yahal Ohr, p. 301).

¹²⁹⁵ Zohar II 3b; Also see Zohar II 224b, 230a

¹²⁹⁶ The covenant of the circumcision (*Brit Milah*) corresponds to the *Sefirah* of Foundation-*Yesod*. See introduction to Tikkunei Zohar 17a-b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

¹²⁹⁷ Chronicles I 29:11; Zohar 31a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and elsewhere.

¹²⁹⁸ The numerical value of the words “For all-*Ki Kol*-כי כל” is equal to Foundation-*Yesod*-יסוד-80.

the matter of the “shield” is that through it, the revelation of the “sun” of *HaShem*-יהו"ה becomes possible in the worlds. For, without the restraint of the *Tzimtzum* there would be no room where the worlds could stand, being that the limitless light of the Unlimited One, filled the whole space of the void (as explained in chapter five).

The effect of the “shield” is that even in the worlds themselves, the revelation of the “sun” of *HaShem*-יהו"ה is possible. This is as explained above about the matter of *Tzimtzum* that is included in revelation (*Giluy*), being that the *Tzimtzum* is for the sake of revelation (*Giluy*), and the matter of revelation (*Giluy*) also is included the matter of *Tzimtzum*, in that the revelation can be drawn to the recipient below in a constricted and limited way.

This also is the matter of “the shield of Avraham” (*Magen Avraham*-מגן אברהם) and “the shield of Dovid” (*Magen Dovid*-מגן דוד).¹²⁹⁹ This is as stated about Dovid,¹³⁰⁰ “I made a great name for you, like the name of the great men of the earth,” about which, our sages, of blessed memory, explained,¹³⁰¹ “It is in regard to this that [we say the blessing], ‘The shield of Dovid (*Magen David*-מגן דוד).”¹³⁰² This is because the words, “the great men of the world,” refer to Avraham, Yitzchak, and Yaakov,¹³⁰³ and in this regard it is stated about Dovid, that just as we conclude [the first blessing of the Amidah prayer] with

¹²⁹⁹ See Ohr HaTorah, Shemot p. 29 and on; Sefer HaMaamarim 5630 p. 97 and on; Sefer HaMaamarim 5668 p. 81 and on; Sefer HaMaamarim 5702 p. 72 and on.

¹³⁰⁰ Samuel II 7:9

¹³⁰¹ Talmud Bavli, Pesachim 117b

¹³⁰² After the reading of the *Haftarah*.

¹³⁰³ See Rashi and Rashbam there

“the shield of Avraham” (*Magen Avraham*-מגן אברהם),¹³⁰⁴ so too, we conclude [this blessing] with “the shield of Dovid” (*Magen Dovid*-מגן דוד).¹³⁰⁵

The explanation is that our sages, of blessed memory, stated,¹³⁰⁶ “It first arose in thought to create the world through the quality of judgment (as the verse states, “In the beginning God-*Elohi*”*m*-אלהי”*m* created”);¹³⁰⁷ He saw that the world could not endure this, so He included the quality of compassion (as the verse states,¹³⁰⁸ ‘On the day that *HaShem* God-*HaShem* *Elohi*”*m*-אלהי”*m* יהו”ה made earth and heaven’).”

About this, it is explained in Shaar HaYichud VeHaEmunah that,¹³⁰⁹ “This refers to the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.” In other words, through the signs and miracles of the Torah, beginning with the signs and wonders of the exodus from Egypt, about which the verse states,¹³¹⁰ “You imposed signs and wonders upon Pharaoh etc., and made a name for Yourself” (as explained in chapter two), the matter of the union (*Yichud*) of *HaShem*-יהו”ה and God-*Elohi*”*m*-אלהי”*m* is caused.

The same is so through the righteous *Tzaddikim*, about whom the verse states,¹³¹¹ “All who are called by My Name,”

¹³⁰⁴ In the beginning of the Amidah prayer.

¹³⁰⁵ In the blessing after the *Haftarah*.

¹³⁰⁶ Midrash Bereishit Rabba 12:15

¹³⁰⁷ Genesis 1:1 and Rashi there.

¹³⁰⁸ Genesis 2:4

¹³⁰⁹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

¹³¹⁰ Nehemiah 9:10 – This verse is not included in Midrash Kohelet Rabba *ibid.*, but is cited in most of the Chassidic discourses cited above.

¹³¹¹ Isaiah 43:7

“referring to our righteous forefathers, in that My Name is called upon them,”¹³¹² meaning, the righteous, the fathers of the world, and the same is so of the righteous *Tzaddikim* in each and every generation, in that they are the “fathers” (meaning, the head and intellect)¹³¹³ of the generation. Through them, the union of *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי is caused

About this we say “the shield of Avraham” (*Magen Avraham*-מגן אברהם) and “the shield of Dovid” (*Magen David*-מגן דוד). This is because Avraham and Dovid include the totality of the chaining down (*Hishtalshelut*) of the righteous *Tzaddikim*, beginning with Avraham, about whom the verse states, “Avraham was One-*Echad*-אחד,”¹³¹⁴ and he is called,¹³¹⁵ “a giant amongst giants (*Anakim*),” until Dovid who is “the fourth leg of the Supernal Chariot (*Merkavah*),”¹³¹⁶ the *Sefirah* of Kingship-*Malchut*¹³¹⁷ which “has nothing of her own.”¹³¹⁸

This then, is the matter of “the shield of Avraham” (*Magen Avraham*-מגן אברהם) and “the shield of Dovid” (*Magen David*-מגן דוד). That is, the matter of the righteous *Tzaddikim* is that they are like the “shield” of the name God-*Elohi*"מ-אלהי by which there can come to be the revelation of the “sun” of *HaShem*-יהו"ה in a way that the lower [beings] can receive. This will be perfected and completed in the coming future, at which time, the highest revelation of the “sun” of *HaShem*-יהו"ה will

¹³¹² Targum to Isaiah 43:7

¹³¹³ Tanya, Likkutei Amarim, Ch. 2

¹³¹⁴ Ezekiel 33:24

¹³¹⁵ Joshua 14:15; Midrash Bamidbar Rabba 13:3

¹³¹⁶ Zohar I 248b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).

¹³¹⁷ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹³¹⁸ Zohar I 249b

be, except that it will be drawn down through the “shield” of the name God-*Elohi*”*m-אלהי"ם*, to be in a way of inner light (*Ohr Pnimi*) that will manifest in the vessels (*Keilim*).

With the above in mind, we can also explain the continuation of the verse,¹³¹⁹ “For *HaShem* God-*HaShem Elohi*”*m-אלהי"ם יהו"ה* is a sun and a shield; *HaShem-יהו"ה* will bestow favor and glory; He withholds no goodness from those who walk in innocence.” The explanation¹³²⁰ is that the statement, “He withholds no goodness from those who walk in innocence,” is similar to the verse,¹³²¹ “*HaShem-יהו"ה* is good to those who trust in Him.”

About this Talmud states,¹³²² “Rabbi Elazar raised a contradiction: One verse states,¹³²³ ‘*HaShem-יהו"ה* is good to all,’ but another verse states, ‘*HaShem-יהו"ה* is good to those who trust in Him.’ This may be compared to a person with an orchard. When he waters it, he waters all of it (since he only need trouble himself with a single act), however when he hoes it (he must trouble himself with each one individually, and) only hoes the good ones. (So likewise, with a single utterance the Holy One, blessed is He, sustains both those who are good and those who are evil etc., but in regard to either shielding them from troubles or paying their reward, He only does so for those who trust in Him.)

¹³¹⁹ Psalms 84:12

¹³²⁰ See the writings of the Tzemach Tzedek to Psalm 84:12 (Yahal Ohr, p. 303) *ibid*.

¹³²¹ Lamentations 3:25

¹³²² Talmud Bavli, Sanhedrin 39b (and Rashi there)

¹³²³ Psalms 145:9

About this, it is explained that the difference between [the verse], “*HaShem*-יהו"ה is good to all,” and [the verse], “*HaShem*-יהו"ה is good to those who trust in Him,” is that this is similar to the difference between external bestowal (*Hashpa'ah Chitzonit*) and an inner drawing down (*Hamshachah Pnimit*), or in the language of Kabbalah, [it is the difference between] “external union” (*Zivug Chitzoni*) and “inner union” (*Zivug Pnimi*).¹³²⁴

The difference is that external union (*Zivug Chitzoni*) is present even without toiling in service of *HaShem*-יהו"ה, blessed is He, and about this the verse states, “*HaShem*-יהו"ה is good to all.” In contrast, inner union (*Zivug Pnimi*) is brought about solely through toil in serving *HaShem*-יהו"ה, blessed is He, about which the verse specifically states, “*HaShem*-יהו"ה is good to those who trust in Him.”

This then, is the meaning of the verse, “For *HaShem* God-*HaShem Elohi*”מ-אלהי"ה יהו"ה is a sun and a shield; *HaShem*-יהו"ה bestows favor and glory; He withholds no goodness from those who walk in innocence.” That is, the union (*Yichud*) of *HaShem*-יהו"ה and God-*Elohi*”מ-אלהי"ה, in a way that the “shield” of God-*Elohi*”מ-אלהי"ה is solely so that through it there will be the revelation of the “sun” of *HaShem*-יהו"ה, is the matter of the inner drawing down (*Hamshachah Pnimit*) brought about through the inner union (*Yichud Pnimi*).¹³²⁵ Therefore, goodness is only drawn down specifically to “those who walk in innocence,” similar to the

¹³²⁴ See RaMaZ to Zohar II 54a and elsewhere.

¹³²⁵ See the writings of the Tzemach Tzedek to Psalm 84:12 (Yahal Ohr, p. 301) *ibid.*, that the sheath of the name God-*Elohi*”מ-אלהי"ה which affects concealment is only an external drawing forth (*Hamshacha Chitzonit*).

verse, “*HaShem*” יהו”ה is good to those who trust in Him.” That is, this drawing down comes about through toil in serving Him specifically by fulfilling Torah and *mitzvot*, the matter of which is “to repair the **secret** (*Raza* ריזא) of His Name,” so that it will be drawn down in the innerness the name (*Pnimityut HaShem*).

7.

Now, there is a likeness to the two names *HaShem* יהו”ה and God-*Elohi*”מ אלהי as they are in the Jewish people. For, the verse states,¹³²⁶ “You are man-*Atem Adam* אדם,” about which our sages, of blessed memory, explained,¹³²⁷ “You are called ‘man-*Adam* אדם,’” as it stems from the verse,¹³²⁸ “I am likened to the Supernal One-*Edameh L’Elyon* לעליון.”

From this it is understood that below, man also has the likeness to these two names *HaShem* יהו”ה and God-*Elohi*”מ אלהי. Thus, since everything is called by a name (*Shem* שם), the two matters present in the Jewish people that are similar to the two names *HaShem* יהו”ה and God-*Elohi*”מ אלהי, are the two names they are called by, Yaakov יעקב and Yisroel ישראל.¹³²⁹

The explanation is that the name Yisroel ישראל is as the verse states,¹³³⁰ “because you ruled-*Sarita* שרית over God-

¹³²⁶ Ezekiel 34:31

¹³²⁷ Talmud Bavli, Yevamot 61a – “You are called ‘man-*Adam* אדם’ but the nations are not called ‘man-*Adam* אדם,’” (with respect to ritual impurity, and thus the laws of ritual impurity relating to a corpse apply only to corpses of Jews, but not those of gentiles).

¹³²⁸ Isaiah 14:14; See Asarah Maamarot, Maamar Eim Kol Chai 2:33 (193b); Shnei Luchot HaBrit 3a; 20b, and elsewhere.

¹³²⁹ See Zohar I 174a; *Hemshech* 5666 p. 225 and on, and elsewhere.

¹³³⁰ Genesis 32:29

Elohi”מ-אלהים... and prevailed.” That is, it transcends the limitation of the name God-*Elohi*”מ-אלהי, and thus is compared to the Name *HaShem*-יהו”ה. In general, this is the matter of the lights (*Orot*), which is why the Name Yisroel-ישראל shares the same letters as “A head to Me-*Li Rosh*-לי ראש”¹³³¹ being that the head (*Rosh*-ראש) is the primary seat of vitality,¹³³² this being the matter of the light (*Ohr*-אור). In contrast, the name Yaakov-יעקב divides into “the *Yod*-י in the heel-*Eikev*-עקב,”¹³³³ and vitality is not recognizable in the heel (*Eikev*-עקב).¹³³⁴ This is the matter of the vessel (*Kli*-כלי), which is comparable to the name God-*Elohi*”מ-אלהי.

This then, is why the general totality of our service of *HaShem*-יהו”ה, blessed is He, is in the two modes of “running” (*Ratzo*) and “returning” (*Shov*). The difference between them¹³³⁵ is similar to the difference between the two names *HaShem*-יהו”ה and God-*Elohi*”מ-אלהי, and the difference between lights (*Orot*) and vessels (*Keilim*). From this, there also is a drawing down into the worlds, in that there is a difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

¹³³¹ Shaar HaPesukim of the Arizal to Genesis 32:29; Pri Etz Chayim, Shaar 29 (Shaar HaLulav) Ch. 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar, and elsewhere.

¹³³² See Tanya, Likkutei Amarim, Ch. 51

¹³³³ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) “Yaakov”; Torah Ohr, Vayeitzei 21c, and elsewhere.

¹³³⁴ See Avot d’Rabbi Nathan, Ch 31

¹³³⁵ Also see *Hemshech* 5672 Vol. 2, p. 1,015 and on; Sefer HaMaamarim 5704 p. 253 and on.

With the above in mind, we can understand that just as the two names *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם are holy names that are not to be erased,¹³³⁶ and this matter (that they are not erased) is indicative their constancy and eternality, the same is so of the two names *Yaakov*-יעקב and *Yisroel*-ישראל, (which are likened to the two names *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם). They too are not erased, meaning that they are present constantly.

The general explanation is that in the union (*Yichud*) of *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם, (that through the "shield" of *God-Elohi*"מ-אלהי"ם there is an illumination of the "sun" of *HaShem*-יהו"ה in the world), brought about by the service of *HaShem*-יהו"ה of the Jewish people, there are two ways of service. There is the way of the service of *Yaakov*-יעקב, and there is the way of service of *Yisroel*-ישראל. This is as explained at length in *Likkutei Torah*, and in the manuscript entitled "*Mah Tovv Ohalecha Yaakov Mishkenotecha Yisroel*" mentioned above (in chapter one), and before this, in the discourse entitled "*Lo Heebeet Aven b'Yaakov v'Lo Ra'ah Amal b'Yisroel*."¹³³⁷

Now, since the ultimate Supernal intent is for there to even be the highest revelation of the Name *HaShem*-יהו"ה, and that it should be drawn down to illuminate in an inner way (*b'Pnimitiyut*), in a way of manifestation (*Hitlabshut*) within vessels (*Keilim*) through the "shield" of the name *God-Elohi*"מ-אלהי"ם, as will happen in the coming future (as

¹³³⁶ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Tur and Shulchan Aruch, Yoreh De'ah 276:9

¹³³⁷ Likkutei Torah, Balak 70c

discussed in chapter five), therefore, even in the coming future, when “I will remove the spirit of impurity from the land,”¹³³⁸ and,¹³³⁹ “I will transform the nations [to speak] a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה, to serve Him with united resolve,” there will be the two names Yaakov-יעקב and Yisroel-ישראל, which are likened to the two names *HaShem*-יהו"ה and God-*Elohi*"מ-אלה. This is the meaning of the verse about the time of Moshiach,¹³⁴⁰ “A star has issued from Yaakov-יעקב and a scepter-bearer has risen from Yisroel-ישראל.”

8.

Now, since the ultimate perfection of the time of Moshiach, this being the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in this physical world, depends on our deeds and service of Him throughout the time of the exile,¹³⁴¹ and beyond this, the primary matter that affects the drawing forth is through our fulfilling the *mitzvot* during the time of exile, whereas the time of Moshiach is the [time of] receiving reward, “the reward of the *mitzvah*,”¹³⁴² therefore, even during the time of exile there is a foretaste of this, (a foretaste of the revelation of the Name *HaShem*-יהו"ה through the shield of the name God-*Elohi*"מ-אלה, as will be in the coming future), in the miracles, signs and wonders done

¹³³⁸ Zachariah 13:2

¹³³⁹ Zephaniah 3:9

¹³⁴⁰ Numbers 24:17

¹³⁴¹ Tanya, Likkutei Amarim, Ch. 37

¹³⁴² See Tanya, Likkutei Amarim, Ch. 36 in the authors note.

in each and every generation through “our fathers, the righteous *Tzaddikim*” of the generation.

This is especially so through the leader of the generation, in that “the leader of the generation is equal to the entire generation, since the leader is the whole,” as stated by Rashi¹³⁴³ about our teacher Moshe. The same is so of the offshoot of Moshe present in each and every generation.¹³⁴⁴

The explanation is that the miracles, signs, and wonders done for the leader of the generation, cause the opposition of the side opposite holiness to be shattered, this being the second meaning of a “shield,” that it means, “a shield against travails.”¹³⁴⁵ In other words, the “shield” causes that no derivation of vitality to the side opposite holiness etc. can come about.¹³⁴⁶

In addition, there also is the matter of a “shield” within holiness itself, in that through the “shield” of the name God-*Elohi*”*m-אלהי* there thereby is an illumination and revelation of the Name *HaShem*-יהוה, (as explained above). This matter comes about through the miracles, signs and wonders, the general totality of which is the matter of overriding the natural order-*HaTeva*-הטבע-86, which is the numerical value of *HaShem*’s-יהוה title God-*Elohi*”*m-אלהי*-86,¹³⁴⁷ through the dominance and dominion of the Name *HaShem*-יהוה, which

¹³⁴³ Numbers 21:21 and Rashi there.

¹³⁴⁴ Tikkunei Zohar, Tikkun 69 (112a; 114a)

¹³⁴⁵ Mishnah Avot 4:11; Pirke d’Rabbi Eliezer Ch. 28 and RaDa”L there.

¹³⁴⁶ See Ohr HaTorah, Lech Lecha Vol. 4, p. 694a and on.

¹³⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*) Ch. 2; Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6, and elsewhere.

means, “He was and He is and He will be-*Hayah v’Hoveh v’Yihyeh*-יהי”ה והי”ה והיה, as one,”¹³⁴⁸ and even higher than this, the Name *HaShem*-יהו”ה that transcends the form of letters (*Otiyot*).¹³⁴⁹ This matter (the Name *HaShem*-יהו”ה as it is on the highest level) is drawn down to illuminate below, except that it comes by way of passing through the medium of the “shield” of the name God-*Elohi*”מ-אלהי”ם.

Now, through the fact that the conduct with the leader of the generation is a miraculous conduct, so much so, that even eyes of flesh can see that even the opposition is transformed to assist in the service of *HaShem*-יהו”ה, blessed is He, (in a way of “willful transgressions becoming transformed into merits for him”),¹³⁵⁰ this grants empowerment and “opens the pipe,” [paving] a path and a way, the road of the King (*Derech HaMelech*-דרך המלך),¹³⁵¹ and the public thoroughfare (*Derech HaRabim*-דרך הרבים),¹³⁵² until a road that is thirty-two cubits [wide] (as our sages, of blessed memory, explained¹³⁵³ that “the

¹³⁴⁸ Zohar III 257b (Ra’aya Mehemna); Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

¹³⁴⁹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Shnei Luchot HaBrit 5a; Ohr HaTorah Yitro p. 836-839; Sefer HaMaamarim 5656 p. 381 and on; *Hemshech* 5666 p. 431; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on; *Hemshech* 5672 Vol. 1, p. 417; The *Hemshech* of the 12th of Tammuz 5717, from the 12th of Tammuz to the 15th of Tammuz, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourses 28-30; Discourse entitled “*Shiviti* – I have set *HaShem*-יהו”ה before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21, and elsewhere.

¹³⁵⁰ Talmud Bavli, Yoma 86b

¹³⁵¹ Which has no maximum measure (Talmud Bavli, Bava Batra 100b).

¹³⁵² Which is sixteen cubits wide (Bava Batra 100b *ibid.*)

¹³⁵³ Talmud Bavli, Bava Batra 100b – The road to the city of refuge which is thirty-two cubits wide.

verse¹³⁵⁴ does not say ‘a way-*Derech*-דֶּרֶךְ,’ but ‘**the** way-*HaDerech*-הַדֶּרֶךְ”’), so that each and every Jew can travel on the path of Torah and *mitzvot* in a way of going with confidence and security in fulfilling the Supernal mission [he has been entrusted with], to “make a dwelling place for the Holy One, blessed is He, in the lower worlds,”¹³⁵⁵ until the prophecy,¹³⁵⁶ “A star has issued from Yaakov and a scepter-bearer has risen from Yisroel,” and,¹³⁵⁷ “Yisroel will attain success,” will be fulfilled, with the coming of our righteous Moshiach, in the near future, and in the most literal sense!

¹³⁵⁴ Deuteronomy 19:3

¹³⁵⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹³⁵⁶ Numbers 24:17

¹³⁵⁷ Numbers 24:18